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look the deepest reasons for his antipathy to the Christian faith. No doubt the factor on which Miss Gardner lays most stress, Julian's reverence for past philosophy and culture, especially for the Hellenic, was of the highest importance in the formation of his views, but he was also profoundly influenced by his unfortunate bias, as a thinker, against the identification of the human and the divine, and the self-righteous conceit, the academic pride of the conscious philosopher and follower of tradition, must have effectually closed his mind to the new light which changed the lives of the Pharisee Paul and the student Augustine. Nor had Julian in compensation the statesman's insight, the firm grip on the real needs of his time, which induced Constantine to change the religion of the empire as he changed its seat of government.

Miss Gardner's book closes with a suggestive sentence. "The two streams," she says, referring to Hellenism and Christianity, "have blended;" and she adds, "We cannot feel that the triumphal cry of Julian's enemies has been fully justified at the bar of history. It is the Christ, not the Galilean, that has conquered." Julian assuredly had no such dream of a conception that could unite the Christian and the Hellenic ideal of life. It is still, we may say, the task before the world, the theoretic task for those who would formulate our ideals, the practical task for those who would realize them.

No mention has been made of the other historical portions of the book, as not falling within the scope of this review. The volume, as a whole, forms a valuable addition to the series.

MELIAN STAWELL.

HISTORY OF RELIGION. By Allan Menzies, D.D., Professor in the University of St. Andrews. New York: Charles Scribner's Sons, 1895. (University Series.) Pp. xiv., 438.

The history of religion, like the history of social ethics, may be written entirely from the stand-point of ethnology, so that it will have no direct interest for the student of philosophy; it has often been written as the historical statement of purely philosophical conceptions. The present volume distinctly turns aside from the description of religious beliefs and religious practices, nor does it aim to set forth any philosophy of religion. Dr. Menzies has thought it possible to write a history of *religion*, noting the different forms which it assumed among different races, and seeking to

define the place of each of these forms of religion in the development of human culture. In spite of the popular interest in comparative religion and in "parliaments" of religion, the task which the author undertakes is a new and untried one.

The title of the work is intended to mark the difference between it and the various compendiums of mythology and religious rites which have preceded it. These have stated the phenomena, and it remains to understand the historical meaning of these phenomena. As thus understood, the history of religion rests on two important assumptions, which receive due emphasis in the earlier chapters of the present volume. It assumes, *first*, that different religions—false religions as they are commonly called—are in truth religions. A religion is not a set of cunningly devised fables nor a set of rites devised with equal cunning. It is a religion because it contains truth revealed from God, and because man, having grasped this truth, seeks to live in communion with God. And religions differ because different phases of divine truth are grasped, and God is approached, in different ways; as well as because higher truth so easily degenerates in frail human hands. This first assumption is a bold one to make in the present state of our knowledge; still it is necessary if there is to be a real history of religion, and unless one is prepared to make it, why should he care to study curious rites and beliefs without meaning?

The *second* assumption is connected with the first: the history of religion assumes that the different religions are really phases of one organic development, and that they can only be understood when studied as parts of one great process. This idea, which has been so fruitful in other branches of science, is destined, I believe, to make the history of religion a study of real importance; and the real value of the present volume is that it squarely faces this new, great task.

The difficulties which a pioneer in any new field must encounter are much increased by the limitations imposed on the author. In order to accomplish his purpose at all, he is obliged to give some account of religious beliefs and practice; yet this account is so meagre as to lose most of the interest it should properly have. The detailed discussion of the religious meaning of particular beliefs and rites is manifestly impossible. Still, the reader will be surprised that so little is said of religious practice, for it would seem most natural to trace the development of religion in connection with the rites by which the religious life sought expression.

The chapters on Semitic religion and on Christianity will undoubtedly have most interest to the general reader, and on this (to him) more familiar ground the author is very successful in giving a brief and comprehensive account of the important facts. The volume as a whole ought to do much to make the present interest in comparative religion deeper and more intelligent.

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NEW BOOKS.

THE WORKS OF JOSEPH BUTLER, D.C.L., some time Lord Bishop of Durham.

Edited by the Right Hon. W. E. Gladstone. In two vols. Oxford: At the Clarendon Press; London: Henry Frowde, 1896. [A magnificent edition, enriched with very valuable indexes, useful headings, and a few interesting but rather meagre and not always quite accurate notes.]

STUDIES OF CHILDHOOD. By Professor James Sully, LL.D. London and New York: Longmans, Green & Co., 1895.

INTRODUCTION TO POLITICAL SCIENCE. Two Series of Lectures. By the late Sir J. R. Seeley, K.C.M.G., Litt. D., etc. Edited by Professor Henry Sidgwick. London and New York: Macmillan & Co., 1896.

A CONTRIBUTION TO THE STUDY OF A CONSTANT STANDARD AND JUST MEASURE OF VALUE. (A Pamphlet.) By T. N. Whitelaw. Glasgow: P. Donegan & Co., 1896.

THOMAS PAINE. Vol. I. "Rights of Man." New and unabridged issue. Edited by Hypatia Bradlaugh Bonner. With a biographical and critical introduction by John M. Robertson. London: A. & H. Bradlaugh Bonner, 1895.

CRIMINAL SOCIOLOGY. By Enrico Ferri, Professor of Criminal Law; Deputy in the Italian Parliament, etc. London: T. Fisher Unwin, 1895. (Criminology Series, edited by W. Douglas Morrison, II.)

PARASITISM, ORGANIC AND SOCIAL. By Jean Massart and Emila Vandervelde, of Brussels. Translated by William Macdonald, revised by J. Arthur Thomson. With a Preface by Professor Patrick Geddes. London: Sonnenschein & Co.; New York: Charles Scribner's Sons, 1895.

THE PRINCIPLES OF INTERNATIONAL LAW. By the Rev. T. J. Lawrence, M.A., LL.D. London: Macmillan & Co., 1896.

THE COMING INDIVIDUALISM. By A. Egmont Hake and O. E. Wesslau. London: A. Constable & Co., 1896.

EVOLUTION AND MAN'S PLACE IN NATURE. By Professor Henry Calderwood, LL.D., F.R.S.E. Second Edition. London and New York: Macmillan & Co., 1896.

MODERN CIVILIZATION IN SOME OF ITS ECONOMIC ASPECTS. By the Rev. Professor W. Cunningham, D.D. London: Methuen & Co., 1896.